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The problems of interference of the mechanisms of the personality socialization and universal values

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Abstract

In the proposed article the authors have analyzed theoretical positions of the concepts "personality", "socialization" and "socialization of the personality"; the process and the mechanism of socialization are briefly outlined; philosophical, sociological, psychoeducational, legal and morally-ethical aspects of the personality socialization are briefly considered.

The authors note that the process of socialization in modern conditions is developed in the arena of the all-civilization culture representing a conglomerate of cross-cultural interactions and interpenetration of the multitude of national and ethnic cultures. When conceptualizing the problems of socialization of the personality, the authors implement the search of new reserves of a combination of the personality socialization with panhuman values that leads to the necessity of deeper understanding of mechanisms of socialization and recognition of a special influence of sociocultural space on the personality formation, development and coming-to-be.

Understanding that socialization of the personality happens in the conditions of interaction of all-civilization and national cultures, the authors identify panhuman motives in structure of public consciousness and personal behavior as priority ones. However, it is necessary to recognize that the influence of environmental and national features of socio-cultural space often appears to be the leading factor defining the appearance and social behavior of the person. The specified fact causes the necessity of serious apprehension of socio-psychological, moral and legal and other mechanisms of recognition of a special role of the person in the social life of society.

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1. Introduction

The concept "personality" is interpreted by authors doubly: some believe that the personality is formed and develops according to the inherited qualities and abilities of the person; others believe that the personality is a product and result of social experience. These two extreme positions indicate to the complex nature of the personality and dual nature of its formation and development. We adhere to that point of view according to which it is necessary to consider not only the biological onset of the personality, but also to take into account its social

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experience. However the practice of life activity shows that the social aspect of the personality most often appears to be the most powerful.

For example, V. Yadov in his works defines the personality as follows: "The personality is integrity of social properties of the person, a product of social development and inclusion of the individual into the system of social the relations by means of vigorous activity and communication". According to this definition, the personality is formed out of the biological onset by means of influence of social and cultural experience, but for all that, knacks, temperament and other characteristics of the personality are not just taken into account, but also have a considerable impact on formation of personal features. Socialization, as we know, is a long process of formation of the personality, gradual assimilation of social requirements and norms by one, formation of socially significant characteristics of consciousness and behavior that regulate one's relationship with society. Socialization of the personality represents transfer of social experience of mankind therefore continuity, preservation and assimilation of traditions are inseparable from everyday life. Thus, new generations of people join the solution of economic, social, political and spiritual problems of society.

It is also necessary to note that socialization of the personality is inseparably linked with labor, political and cognitive activity of the person. It is not so important to possess the sum of knowledge, even though it is encyclopedic, as it is necessary to transform the gained knowledge into steady beliefs, values, which are manifested through the actions and acts of the personality. Such connection of knowledge, beliefs and practical actions forms the characteristic features and qualities peculiar to these or those types of the personality. Thus, socialization of the personality represents a special form of acquisition by the person of those civil attitudes and values, which exist in various spheres of social life.

The process of socialization in the modern conditions imposes new requirements to spiritual make-up, beliefs and actions of people. Only the personality, who is deeply convinced of the necessity of active transformations and capable to overcome the negative phenomena in life activity of people, can become the effective force of historical process.

We will consider briefly philosophical aspects of socialization of the personality. In the era of antiquity, when the world was represented as an initial reality in which everything functions on the basis of eternal regularities, the person isn't the central problem. The problem of the personality as a problem of person's individuality arises in this period within the framework of opposition of singleness– manifoldness. For the philosophical tradition of antiquity the study of the order, Space, harmony is significant, while the personality is of secondary importance.

The philosophy of Christianity rethought the Greek measure of the person and attributed the divine origin to one. The person in the medieval philosophy deserves a special attention and study because one is loftier than the rest of the world; the God's will is turned to one. In theological interpretation, the essence of the person is God in his soul. It is divine kinship that unites all representatives of the human race. Coming to this world as individuality, the person has to strive for rising to a universal entity, having disclosed it in one's own soul.

In the Renaissance, on the one hand, one started treating the nature as a special creative force, on the other hand, the belief in the person as an active figure, creator of the destiny and a reformer of the world is actualized. The interest in the spiritual life of the personality, one's individual being, feelings, passions, vital values, abilities is inspired considerably. The spirituality of the person, whose affairs and creativity become a criterion of one's value, is brought to the forefront.

The peculiarity of the modern philosophy is the tendency to a human nature explanation from new anthropological views: the subject, the way, one cognizes and develops the world become an object of the philosophical research. The respect for subjectivity of the person and a strict objectivism united in the philosophy of I. Kant for whom the subject - is the prime cause, it is not a passive creation of nature or society, he is autonomous, independent, and he creates both the subjective reality and himself independently. Thus, the social was treated as common, characteristic for people, essential, all-patrimonial, and the individual – as variable, minor in relation to essential. The personality was perceived as an individual expression of the essential.

Sociological aspects of personality socialization

E. Eriksson in his works implemented interdisciplinary approach in studying of interaction of the individual and society, having created the concept of development of the personality on the basis of the conducted field and clinical researches. The problem of socialization of the personality found its reflection in the works of classics of sociology and psychology, such as S. Freud, Ge. Piaget, E. Durkheim, T. Parsons and others. The significant contribution to raising and development of problems of socialization was made by domestic scientists: G. M. Andreyeva, B. G. Ananyev, I.S. Kohn, P. N. Lebedev, L.I. Spiridonov, S. P. Ivanenkov, etc. The attempts to analyse E. Eriksson's work were undertaken by the representatives of different trends and from various points of view. These researches comprise the publications of L.I. Antsiferova, who described an epigenetics principle of development of the person, D. N. Lyalikov, who proposed the review and the analysis of the main works of E. Eriksson. I.S. Kon was one of the first, who subjected E. Eriksson's concept to the sociological analysis. One of the latest works on sociology of the personality belongs to P. I. Smirnov, in which he considers E. Eriksson's heritage. However, the problem of research of the strategy of personality socialization did not receive due consideration in E. Eriksson's theory. In domestic sociological literature, the importance of its concept for understanding of problems of socialization is emphasized, but owing to the complexity and originality of E. Eriksson's approach, his concept remains not thoroughly studied.

Psychology and pedagogical aspects of personality socialization

The modern psychology defends the idea, according to which the sociality is considered as a congenital property of the individual. The process of socialization takes place with a definite purpose, but with unpredictable ending, as its progress is connected with whole ontogenesis of the person. It implies the predetermined incompleteness of the process, lack of the final point, and, at the same time, impossibility of the use of the universal, constructed on the principles of formalization, device for the research and description of this process. Socialization of the personality happens in the course of purposeful education, which is realized by means of preparation of each generation for life, taking into account the sociocultural situation. In the modern science, it is customary to specify and justify two concepts of the education origin, based on the propositions of evolutionary biological and psychological theories.

Thus, the representatives of the evolutionary biological theory (Sh. Le-turno, J. Simpson, A. Espinas) compare the educational activity of modern people with activity of the primitive person of whom taking care of one's own posterity was characteristic. The psychological theory (P. Monro) opposes this point of view, as it views the origin of the social phenomenon of education in the manifestation of an imitative instinct in children, who imitate the behavior of adults. Despite certain distinctions in treatment of social sense of the educational process, the fact that representatives of both social and pedagogical theories consider reasonably the primitive education as the gradual adaptation of younger generation to the existing order of things is characteristic for all theories.

Legal and morally ethical aspects of personality socialization. The socialization of the personality assumes that not one or several, but the whole complex of socially significant qualities of the person in their close unity and interaction become the object of the research. They cover the whole complex of lines of consciousness and behavior: knowledge, conviction, diligence, culture, good breeding, striving to live according to the laws of beauty, etc. Overcoming the stereotypes in consciousness and behavior of people is of great importance. At the same time, the spiritual moment always accompanies the activity of the human. The spiritual component is defining in socialization of the person that allows considering, in our opinion, this branch of sociological science in close connection with problems of culture, education, science, art literature.

The personality as the subject of the social relations, first of all, is characterized by the autonomy, definite degree of independence of society, capable to oppose oneself to society. Personal independence is associated with the ability to control oneself, and this, in turn, implies the presence of personal consciousness, i.e. not simply consciousnesses, thinking and will, but the ability to introspection, a self-assessment, self-control. The consciousness of the personality is transformed to a living position. The stand in life represents the principle of behavior based on world outlook attitudes, social values, ideals and norms of the personality, willingness to act.

At each stage of the development society develops certain ideals, the purposes, the principles, creates the system of social norms and various forms of social control for their realization. The morals carry out the regulatory function by means of fundamental ideas of the good and evil, common for this society, about correct

and wrong, about worthy and unworthy, that is, by means of system of moral values. The moral consciousness determines acts and the purposes not only and not so much through the knowledge of regularities of the world, but through the general ideas of meaning of life, through the system of values, experiencing them. The right authorizes the behavior of the individual from the position of laws, adopted in the specific public system. It is accomplished in the form of system of norms, rules, established by the government.

The institutes of socialization, social groups, where the development of the personality takes place, play an important role in formation of normative standards. The structure of morally legal representations, which has been created by the person's youth, will define one's relation to the complex social phenomena in many respects, and will facilitate the observance of the norms accepted in society, or vice versa, assist in commission of antisocial actions. The understanding of the nature of legal representations, creates conditions for the search of the ways of development of the personality adequate in social respect.

Thus, socialization of the personality represents the process of formation of the personality in certain social conditions, the process of assimilation of social experience by the person, during which the person will transform social experience to one's own values and orientations, selectively introducing those norms and templates of behavior, which are accepted in the society or group, into the one's system of behavior. Standards of behavior, norms of morals, and beliefs of the person are defined by those norms, which are accepted in this society. The following stages of socialization are specified:

1. Primary socialization, or an adaptation stage (from the birth up to the teenage period children acquire social experience noncritically, adapt oneself, adjustment, imitates).

2. An individualization stage (there is a desire to distinguish oneself from others, the critical relation to public standards of behavior). At teenage age a stage of individualization, self-determination "The world and I" is characterized as intermediate socialization as it is still unstable in the outlook and character of the teenager. The youthful age (18-25 years) is characterized as steadily conceptual socialization, when steady properties of the personality are developed.

3. An integration stage (there is a desire to find one's own place in society). The integration proceeds safely if the properties of the person are accepted by group, society. If they are not accepted, the following outcomes are possible: preservation of one's dissimilarity and emergence of aggressive interactions (relationship) with people and society; changing oneself; conformism, external conciliation, adaptation.

4. The labor stage of socialization covers the period of a maturity of the person, the entire period of one's work when the person not only acquires social experience, but also reproduces it due to the active influence of the person on the environment through one's activity.

5. The postlabour stage of socialization considers elderly age as the age of making an essential contribution to the reproduction of social experience in the process of one's experience transfer to new generations.

The process of socialization in the modern conditions is developed in the arena of the common-civilization culture representing a conglomerate of the cross-cultural interactions and interpenetration of a multitude of national and ethnic cultures. In understanding of the problems of socialization of the personality, the search of new reserves of combination of socialization of the personality with panhuman values that will result in the necessity of a deeper understanding of the mechanisms of socialization and recognition of a special influence of sociocultural space on the formation, development and making up of the personality is actual.

3. Conclusion

Realizing that the personality socialization occurs in the conditions of interaction of common-civilization and national cultures, as priority ones, it is possible to distinguish panhuman motives in the structure of public consciousness and personal behavior. However, it is necessary to recognize that the influence of environmental and national features of the socio-cultural space often appears to be the leading factor, defining the appearance and social behavior of the person. The specified fact leads to the necessity of serious apprehension of socio-psychological, morally legal and other mechanisms of recognition of a special role of the person in the social life of the solum.

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